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## ABSTRACT

This report is in four sections. The first describes the needs for ethnic studies, their role, how they can best be effected, and the philosophy behind them. The interdisciplinary nature of ethnic studies is noted: that they must draw on many disciplines within the social sciences and humanities. And as with all inter- interdisciplinary programs, it must be established that the combined multi-academic program is as scholarly and strict as its individual parts; strong scholarly work in ethnic studies is needed. Multicultural ethnic institutes should be created which would function as resource centers within schools, subject to the rigorous criteria of other academic disciplines. The "outreach" responsibilities of ethnic studies center -- to work with local ethnic communities and to provide adult education -- are emphasized. Discussing the philosophy behind ethnic studies, European history and the origin of humanities are drawn on in the second section. The third section of this working paper includes some sample courses in the various studies, submitted by professors who have taught such classes. In addition, the fourth section gives a listing of ethnic studies resource centers. There is also an extensive bibliography, categorized by ethnic groups, appended to the report. (Author/JM)

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A Guide To Ethnic Studies Programs In American Colleges, Universities and Schools

by Richard Gambino

With a preface by Michael Novak

U.S. DEPARTMENT OF HEALTH,  
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Dr. Gambino is the author of Blood of My Blood (1974) and of many articles; he is an Associate Professor of Educational Philosophy at Queens College and Director of the Italian-American Studies Program. Along with 24 other persons, Dr. Gambino was named a member of the American Revolution Bicentennial Advisory Council, in January 1975, by President Gerald Ford.

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## PREFACE

### On Cultural Ecology;

#### The United States as Nervous System of the Planet's Cultures

Two hundred years after the birth of the Republic, we still have not discovered America, so many of her citizens are unknown to her - and perhaps also to themselves. In periods of prosperity, the urge for millions to declare themselves has regularly arisen and then some national calamity like war or depression has battened down the lid again, obliging all to tighten their belts and sacrifice for national unity. Campbell's Soups and Standard Oil and Coca-Cola prove that we have unity, abundant unity. We do not readily or well recognize our diversity.

All around the world, while millions welcome the goods of mass production, revulsion rises against certain aspects of modern living. Almost everywhere, people see in their own cultural history - a history which only yesterday some seemed ready to abandon - a new defense against certain evils of modern life and a reliable resource for some of the humanistic values that have always given life its savor. Too little stands between the solitary individual and the bureaucratic power of the large modern state; intermediate social bonds have been weakening - family, kinship, group loyalties, churches, neighborhoods, regions. Now that technology has made centralizing forces so powerful, many perceptive leaders recognize that intermediate social bonds are indispensable for the protection of the individual from the state. A healthy society is a system of checks-and-balances. If some components in the social system fail, others devour their functions, and soon devour the whole.

Consequently, considerable creative energy is turning toward what might be called "cultural ecology." Just as it is necessary to commission research on the organic and systemic needs of a nation's waterways, forests, air, and soils, so also it is necessary to commission studies on a nation's cultural ecology: What sort of support systems nourish creative, critical, morally alert, and socially bonded persons? Is there an "index of satisfactions," for example, that shows why one urban neighborhood is stable, strong, and content, and another is demoralized, blighted, and unable to care for itself? The conviction has grown that social and cultural traditions, transmitted (for the most part, unconsciously) by families, provide individuals with repertoires of perception and behavior, with resources of understanding and flexibility, that vary ethnically. It is not a matter of indifference in the United States whether one has been brought up in a

family that is West Indian or Mississippian black, Greek or Anglo-American, Italian or Irish, Jewish or Ukrainian, Scandinavian or Latino. Both on external and on internal indices, such origins continue to make a difference, well into the third, fourth and fifth generations after immigration to America, and longer. Since such traditions are older than a thousand years, and manifest a proven resilience and adaptability, there is every reason to expect them to continue to be influential in the future.

Yet under American conditions, ethnicity has new and perhaps unparalleled meanings. Many Americans live as individuals rather than in groups, in "diaspora" rather than in close proximity to others like themselves. Of course, more than meets the eye, both our urban neighborhoods and our suburban communities, both our occupational clusterings and our private associations, remain remarkably ethnic-specific, in a friendly and porous although unmistakable fashion. Ethnicity today, nonetheless, is a phenomenon to be studied in individuals rather than in groups. On each of us, our ethnic background, even if it is "mixed," has left its living imprint; has colored our experience of family, religion, sex, intellectual inquiry, occupational trajectory, political values, and the like. No one of us is infinite. We each grow, like some fragile plant, from particular roots in a particular patch of human ecology. No one of us speaks for the entire human race. Thus the force of "the new ethnicity" is not so much a pressure welling up from primordial tribal ties, as a pressure rising up in our individual selves: an exigent need to recognize our own particularity, to place ourselves accurately on the map of human cultures, and to learn how to discern and interpret cues from others who differ from ourselves.

"The new ethnicity" is not a reduction of consciousness to an uncritical stage, but the acquisition of a new competence in consciousness: a multicultural consciousness. It favors the development of a new type of personality: a pluralistic personality. The pluralistic personality does not pretend to be universal; neither does it accept being stereotyped or limited to the resources of one cultural history only. Rather, the pluralistic personality recognizes its own rootage, draws consciously from its own resources, and tries to become skilled both in self-knowledge and in the accurate perception of those with different roots. It is capable of many different kinds of growth, but with a sort of integrity and solid appropriation.

The United States, one would think, would be one of the most fertile of all cultures in favoring the pluralistic personality. Unfortunately, so fearful of

division and so suspicious of "foreigners" were many leaders of this New World that acceptance of American citizenship came also to be linked with a social expectation that one would be "converted," outwardly and inwardly. It was held that one ought to become "a new man," an "American." One ought to cease being "other"; at least, those who would be successful ought to do so. In Rome, of course, one does what the Romans do.

There is much to be said both for the attractiveness and the truly advanced and humane values of some traditions of the English-speaking world, especially in the realm of political institutions. (Had my own family, three generations ago, chosen to go to Argentina, Germany, Russia, Peru, Australia or to some of the other places that their neighbors went, we now might not be sharing in Anglo-American institutions; for their choice I am grateful.)

Nevertheless, by discouraging the children of those citizens who retained foreign languages and ties with foreign cultures, the Republic blunted and damaged its own planetary nervous system. This nation, more than any other, might have been exquisitely sensitive to every cultural and intellectual current of the planet had it encouraged its citizens to perfect their native skills of language, art, and historical appreciation. It seems ridiculous, in retrospect, that so many of us who descend from non-English speaking immigrants (and it is we who are in the majority) have been systematically and explicitly discouraged from maintaining our native languages, while being obliged to take courses in high school, college, and graduate school in languages not our own.

Thus, the slow and modest revolution in ethnic awareness that is stirring all around the world, and also in the United States, has before it an important intellectual agenda. It gives greater promise than any alternative of bearing important social and political fruit, not merely in domestic affairs but also in international affairs.

The aim, as Richard Gambino makes plain, is unitive, not divisive; creative, not destructive; multicultural, not chauvinistic. Its program is to help as many millions of Americans who choose to do so to acquire a more accurate self-knowledge, especially with respect to the social structure of the self; to create a body of detailed and accurate scholarship on which a more nuanced and realistic social policy might be designed and a more sound cultural ecology practiced; and to encourage those American citizens with ties to other parts of the world to sharpen their skills in the language, culture, arts, history, and present currents in the nations of their origin, so that the United States might become, indeed, the most



sensitive and perceptive nervous system on the planet. In self-knowledge, in domestic social policy, and in international affairs, "the new ethnicity" promises important fruits. The program is large, the way long. Many resources will have to be committed to the task. Millions will have to share its challenges. Having reached the end of physical frontiers, having reached into outer space, perhaps now it is time for the nation to cross the frontier it has so long been evading: to come to an accurate knowledge of itself.

Mirrored back to it will be an image formed by virtually every culture on this planet: a chorus of faces, a symphony in which many instruments figure, many melodies; in which there are dissonance and disharmonies, counterpoint, themes that rise and fall away, the music of a social whole in which diversity is the presupposition and the glory. The United States is not a melting pot, nor a mosaic, nor a salad, nor a stew. But it is a symphony. Learning to appreciate each instrument, each form, each theme, each possible combination, is how one learns to appreciate good music - and also the genius of this land.

In broaching this theme for public discussion, the Rockefeller Foundation is not unmindful of the controversies that attend it. A nation formed of many peoples expects - indeed, rejoices in - the energies released by dissonance and by diversity. In keeping with its sixty-year tradition, the Foundation favors light where there was ignorance, research where there had been neglect, initiative and leadership where other funding sources lag. And, despite widespread publicity, funding sources in this field do lag.

Characteristically, the Foundation has tried to serve all the diverse peoples of the nation. Respect for cultural ecology is a major contribution to the "well-being of mankind"; hence, the Foundation would like to see work in this field established on the best and soundest scholarship available. If school curricula are to be revised so as to include every culture among the people of the United States - as a splendid way of reaching out to every culture on this planet - then these curricula need the attention of the best and sharpest intellects available.

Regrettably, efforts in this direction are still fragmentary, primitive, and partial. With considerable foresight and courage, against the stream and often without support from colleagues or administration, some early pioneers have begun to collect bibliography and to fashion courses. Professor Gambino has gathered together here a sampling of what has been attempted. His purpose, commendably, is to make this book obsolete as soon as possible, by prompting those already in the field to go beyond it, and by drawing others of talent into it. A decade from

now, let us hope, our knowledge of each other's cultures - and our resources for learning about each other's cultures - will far outstrip our present capabilities.

Michael Novak



### Summary

"Let me submit," writes Richard Gambino, "that the proper study of hyphenated Americans is the ethnic tradition from which they come." Dr. Gambino is an Associate Professor of Educational Philosophy and Director of the Italian-American Studies Program at Queens College, CUNY, and author of Blood of My Blood. This Working Paper is taken from a report submitted by Gambino, during his consultancy to the Rockefeller Foundation Humanities Program in 1974.

As American society, and particularly the educational system, has become more aware of the disparity between mainstream American culture and its ethnic components, there has been a growing interest in ethnic traditions, literature, languages, and history. In many universities and colleges, courses are offered in various ethnic studies; recently these programs have been established in primary and secondary schools - with the aid of the American Ethnic Heritage Bill enacted by the United States Congress in 1972.

Out of the conglomerate of ethnic courses, argues Gambino, must come some standard guidelines, both in structure and academic requirements, if such programs are to have any lasting and serious impact. His subject is the need for sound academic programs, plus ways in which they can be incorporated into the educational system.

The report is in four sections. The first describes the need for the studies, their role, how they can best be effected, and the philosophy behind them. Gambino notes the interdisciplinary nature of ethnic studies: that they must draw upon many disciplines within the social sciences and humanities. And as with all interdisciplinary programs, it must be established that the combined multi-academic program is as scholarly and strict as its individual parts. Gambino further recognizes the need for strong scholarly work in ethnic studies - a basis for educational merit in any discipline.

Gambino suggests the creation of multicultural ethnic institutes which would function as resource centers within schools, subject to the rigorous criteria of other academic disciplines. Moreover, he emphasizes the "outreach" responsibilities of ethnic studies centers - to work with local ethnic communities, to provide adult education. These responsibilities, he says, "add a dimension that many disciplines don't have."

Discussing the philosophy behind ethnic studies, Gambino draws from European

History and the origin of humanities. He traces the term "humanities" to its derivation - "umanismo," meaning a perspective whereby a person can understand himself/herself and all things in the world: the human perspective. The true humanist, writes Gambino, "seeks the heart of things as they relate to his soul, and to the soul of his ethnic group, nature, culture, and civilization, and beyond these to other individuals, nations, and civilizations ... understanding the influences of time, place, and circumstance." He goes on: "Legions of educators still perceive their role as washing their students clean of all characteristics of time, place, and circumstance."

The second section of the Working Paper includes some sample courses in the various studies, submitted by professors who have taught such classes: they are included as suggestions, ideas, and possible focuses for ethnic programs.

In addition, there is a listing of ethnic studies resource centers, so that those interested in such programs can find information, as well as guidelines for establishing similar centers.

There is also an extensive bibliography, categorized by ethnic groups, appended to the report. In addition to Gambino's listings there are those from professors who submitted course summaries. These references have all been compiled and classified, and provide an important collection of ethnic studies works.

The last three sections could be of excellent use to educators and administrators seeking to develop or enrich ethnic studies courses.

The Working Paper also includes a preface written by Michael Novak, author of The Rise of the Unmeltable Ethnics, and Choosing Our King, who is a former Associate Director of the Rockefeller Foundation Humanities Program.

## Introduction

Know then thyself! Presume not  
God to scan; the proper study of  
Mankind is Man.

Alexander Pope

Let me submit that the proper study of hyphenated Americans is the ethnic tradition from which they come. As of January 1974, thirty-three states have introduced ethnic studies into their public school systems, thirteen of them by state laws. In addition, 135 colleges and universities offer ethnic studies courses or programs.

In 1972, Congress enacted into federal law the American Ethnic Heritage Bill, the first formal recognition of ethnic studies by the United States government. It stipulates that "ethnic heritage education" include studies of a student's own heritage as well as that of other Americans. Congress appropriated \$2.5 million to implement the law. The money was made available for curriculum development and dissemination, the training of teachers in elementary and secondary schools, and research and teaching in colleges and universities.

Interest in the ethnic program is evidenced by more than 10,000 requests for application guidelines, and more than 1000 actual applications. Of these, 887 met the deadline of May 17, 1974. The applications came from every part of the country, and requested a total of \$80 million in aid. In July 1974, forty-two grants were announced, totaling \$2.375 million.

### A Controversial Agenda

The large number of requests for assistance indicates that ethnic studies constitute one of the major agenda items for American education in the 1970s. At the same time, both the concept and practices of ethnic studies programs are being fiercely attacked from many sources. They are accused of contributing to ethnic parochialism, chauvinism, and separatism; to the fragmentation of our society; and to the polarization of groups in our population. Harold Isaacs at the Massachusetts Institute of Technology sees government sponsorship of ethnic studies as a threat to the rights of individuals in a secular school system. Others say that the very notion of ethnic studies is contrary to the ideals of a universal culture, liberal education, and higher cosmopolitan values. The various ethnic programs are denounced as barely disguised propaganda auxiliaries of political movements.

They are castigated for destroying standards of academic quality and respect for truth.

Ethnic studies do present a threat to the great American assimilationist myth. As Glazer and Moynihan noted almost fifteen years ago in Beyond the Melting Pot, the powerful influences of American society may one day be able to erase ethnic labels, but so far, it has not worked out that way. "Ethnicity is more than an influence on events; it is commonly the source of events. Social and political institutions ... (often) exist for the specific purpose of serving ethnic interests." These diverse national and cultural agglomerations have, therefore, been politicized into interest groups by the inability of the American system to meet their needs.

In the past, these affiliations have been more or less explicit; today they are flaunted. The current method of overcoming insecurities seems to be by assertion: it is as if doubts about ethnic or sexual identity can be overcome by proclaiming an affiliation. As a result, we now have women's lib, gay power, and ethnic studies. It is not surprising that even valid movements have been criticized in the process. A careful examination of ethnic programs in education is necessary in order to redeem them.

April 1975

Richard Gambino

## Programs and Practices

In public schools and credit-granting colleges, ethnic studies take three principal forms: independent mono-ethnic programs; departmental programs; and integral programs.

The dominant mono-ethnic form consists of courses which are separate from the standard curriculum. The theme of each course is some aspect of a particular ethnic group's cultural history. Non-credit organizations, such as adult education programs, also usually follow this model, although their courses tend to be more informal. Some colleges have established programs which consist of a series of related courses about a particular group. These courses are offered outside the usual departmental listings, although in some cases they are administered or supervised by an academic department. In some instances, the programs are completely autonomous. These have the advantage of flexibility: in design, in the granting of credit, and in the assignment of personnel. The disadvantage is that the non-affiliated status makes standards of scholarship and general academic rigor more difficult to establish and maintain.

By contrast, a program that is part of the regular school curriculum tends to maintain academic standards because of the supervision of department committees and course committees. In this second model, new courses have been created by social science and humanities departments. These courses are listed alongside others offered in the standard curricula.

In a third approach, ethnic studies are made an integral part of the standard courses offered. Those who favor this model argue that ethnic themes can more properly be integrated into a liberal education if they are part of the regular curriculum in the social sciences and humanities. For example, a survey course in "American Literature" should include writing samples of ethnic groups.

A number of institutions have established multicultural or pluralistic ethnic centers to examine neglected areas relating to more than one ethnic group.

Yet there is a general dissatisfaction in educational circles with the lack of original research produced by teachers of ethnic studies. Leaders in the field strongly recommend that ethnic studies programs encourage a solid social science and humanities background as a basis for examining living ethnic traditions and their roots. Scholarly production is needed to illuminate inter-ethnic relations and to understand the complexity of pluralism. As John Higham points out (in "Integration v. Pluralism: Another American Dilemma"; The Center Magazine, July/

August 1974),

The record of American intellectuals in clarifying the issues of race and ethnicity is less than notable. Polemics we have in abundance, but on this subject no contributions to democratic theory compare in depth or complexity with the writings of Hamilton, Madison, Dewey, and Niebuhr.

One reason for this could be that "ethnic" issues have been shunned by intellectuals and left to become militant movements led by a small minority. While it is true that some Blacks and American Indians, to cite two examples, have resorted to militancy as the last best hope of being heard, "ethnic" need not be regarded as a pejorative term. The stress should be on national culture, the lifestyle, and literary and artistic output of a particular people. Emphasis need not be exclusively on their contribution to American history. Many educators recommend that programs focus on those ethnic groups which have been comparatively neglected in recent years; for example, those of Southern European and Eastern European origin, and Americans of Asian background. Some urge an increased emphasis on the teaching of foreign languages, and that the study of language be integrated with ethnic studies. It has also been recommended that studies of foreign languages as they are spoken and have been developed in the United States should be encouraged. Ethnic studies programs, it is felt, should study national legacies but at the same time should reach out to living communities. In addition, the programs might increase research efforts in the oral histories, folklore, and written literatures of ethnic groups; in bibliographical compilations; and in the construction of a detailed ethnographic atlas of the United States. There is a great need on all levels, but especially in primary and secondary schools, for textbooks in ethnic and multi-ethnic studies. Finally, many educators have urged that a permanent "clearing-house" on ethnic education be established on a national level, to serve as a communications and resource center, and perhaps even as a center for research.

In educational materials, an effort is underway to make accurate distinctions among various ethnic traditions within racial groups, a movement away from the recent practice of lumping them together indiscriminately. For example, in addition to the need to differentiate between the various "white ethnics," there is also the need to distinguish between groups among American Blacks - island Blacks of French speaking background, island Blacks of English speaking background, Blacks of the American South, and those with old roots in the North. More attention to diversity



is called for with regard to Oriental-Americans as well, e.g., Chinese and Japanese, and American Indians. Patterns such as family life and symbols of individualism seem to be quite different from tradition to tradition. Researchers need to compare, in a scholarly, fair-minded way, the patterns of different ethnic groups for the sake of mutual (and self-) enlightenment. If any justification for this approach is necessary at all, it should be according to the 18th century romanticists: "Nature diversifies its art in as many ways as possible."

Most degree-granting schools do not permit students to take a full major in ethnic studies. Some allow a joint or double major in ethnic studies and a traditional academic discipline; for example, Puerto Rican studies and sociology, or Italian-American studies and economics.

The debate over whether ethnic studies should be incorporated into standard courses and programs offered in American schools will probably continue to be an issue in American education in the 1970s. The demand to include a multi-ethnic approach to new curricula and textbooks is growing. Four states have passed legislation mandating bilingual and bicultural education; other states with large non-English speaking populations are likely to follow this example. Rather than "balkanize" the curriculum, most commentators now prefer a comprehensive multicultural approach to the entire curriculum.

The integration of the goals of ethnic studies with the career and vocational needs of students must also be accomplished. Students with a joint major might benefit by programs preparing them for such fields as international communications, business, teaching, social work, medical careers, and the performing arts. Solid planning is needed to provide continuity between ethnic studies, standard academic disciplines, and careers and vocations.

Another challenge is adult education, where imaginative programs geared to contemporary needs of mature people need to be developed. A carefully planned ethnic studies program has great potential for lessening long-standing prejudices.

#### A Philosophy of Ethnic Studies

The ideal of the "universal man" and of a liberal humanistic education are derived from the Renaissance. But "universal" is applied to ethnic studies in the same way that Friedrich Schlegel used it to describe romantic poetry, that "it must be universal, not in the restrictive sense of seeking uniformity of norms and universality of appeal, but in the expansive sense of aiming at the apprehension and expression of every mode of human experience."

Similarly, the term "humanism," which derives from the Italian umanismo, meant a special perspective whereby man can understand himself and everything in the world - culture, nature, technology, languages, myths, religions, law, art, politics, government, and so on. The original premise was that there are unique ways in which all of these areas can be understood as products of the human spirit, rather than by the then dominant perspectives of theology and theologically-oriented philosophy.

Asserting its independence from theological understanding, humanism also stressed that its perspective differs from those of the natural and social sciences. This is an extension of the claim that even when it views the same things as theology, the humanist perspective is distinct, providing an understanding that is qualitatively different. When the humanist views objects that also concern social scientists and natural scientists, he does not describe, analyze, and predict in their modes. Whatever subject he is concerned with, and he can be concerned with anything, the humanist addresses questions of human values, not theological values or the quantifiable values of the sciences.

The humanist is also concerned with human motives and reasons, which are distinct from those given by the sciences as well as theology. The individual is regarded with pride rather than fear: he is encouraged to fulfill his potential, not for some abstract greater glory, but for himself. The traditional humanist disciplines - literature, history, drama, music, art, dance, and philosophy - provide an understanding different from that offered by theologians and scientists.

#### Creative Empathy

A fine explanation of the unique humanist perspective was given by the historian Giambattista Vico (1668-1744). Vico termed the humanist view as one of profound fantasia. By this he meant a disciplined and vital ability to penetrate, using intelligence, emotions, needs and desires, to the core of people, events, ideas and things. Vico's fantasia is no less than a creative empathy with the world.

A scholar has said of the Renaissance humanists that they taught the world "the lesson of the nobility of being human." The humanist spirit cherishes enjoyment of human life and its fruits, first as products of man's spirit, and further as agents transforming and enriching the human spirit. It is precisely because the emphasis is on everyday life as expression and creation that one of the perennial dangers of humanism has been its perversion into materialism. But materialism values things per se instead of as manifestations of the spirit and as generators

of growth; it covets things for their worth apart from their relation to the human soul. Ideally, humanism would find these priorities unacceptable.

The still vital spirit of Renaissance humanism, then, seeks not just "learning for its own sake," although the ideal has also been corrupted in this way. The true humanist seeks not just surface structure, nor does he seek purely formal relations with the world around him. He is not priest, scientist, nor pedant. He seeks the heart of things as they relate to his soul, and to the soul of his ethnic group, nation, culture, civilization, and beyond these to other individuals, nations, and civilizations. The Renaissance "universal man" was not a person who knew everything (as a popular misunderstanding of the ideal would have it). He was one who so cultivated himself that indeed nothing human would be alien to him. He developed the capacity for virtually universal empathy. He learned how to approach the world with the distinctive understanding and feeling of his time, place, and circumstance. He could then empathize, by analogy, with the perspectives of other persons, places, times, and circumstances. He was, without contradiction, a universal individual.

Yet neither his legendary individualism nor his universalism meant shedding all characteristics of his ethnic group, culture, nation, time, or civilization. The notion of a soul pure of all influences of time, place, and circumstance is a logical, psychological, anthropological, historical, and sociological absurdity. Just as absurd is the notion that there is a high universal culture which does not bear the distinctive characteristics of the individuals, cultures, nations, and ethnic groups that contributed to it. This fallacy, this corruption of the "universal man" into disembodied "purely human" intelligence and emotions, is an example of what Francis Bacon called idola theatri (idols of the theatre). Bacon defined these as dead concepts from the past which are like poor stage plays which represent nothing but unreal worlds of man's own creation.

The perversion of the Enlightenment "universal man" and his "universal culture" are our idols of the theatre. And no group is more deluded by them than educators. Legions of educators still perceive their role as washing their students clean of all characteristics of time, place, and circumstance. Ethnic inheritances are foremost on the list of impurities to be scoured away. But if they fully understood the principles involved, these educators would recognize that any attempts to diminish differences are contrary to the "universal" theories they profess.

#### Into the Melting Pot

This ideal of pure culture was pressed into service in the United States as

millions of people streamed into our country from every direction in what was probably the greatest migration of people in human history, from 1850 to 1920. The growing country faced an unprecedented challenge to create a unified nation and a coherent culture from its polyglot population. The ideal of the "melting pot" was born. It was pressed upon Americans through enormous efforts by every aspect of society, especially by schools.

In one meaning of the term, all the diverse characteristics of the various groups of Americans were to bubble together into something new. This expression of the ideal was fine; American culture is distinct from any of those from which its people derive. But the notion was extended to mean that all contributing influences from the old cultures were to boil away, evaporate. This melting pot was a ghost of the illusory Enlightenment universal culture. Moreover, its great underestimation of the durability of ethnicity was fatal. And as Glazer and Moynihan noted, the real point about the melting pot was that it did not happen.

Nonetheless, this ideal was enforced through propaganda and coercion. Old languages, customs, and values were to be cast aside. History books record that didactic celebrations were staged to support assimilationist efforts of schools, agencies, employers, and the media. An event staged in the 1920s was typical in intent, even if outstanding in its crudity: the employees of a Ford automobile plant in Michigan were treated to a company sponsored theatrical extravaganza. Actors dressed as Italians, Poles, and other ethnic groups sang their "foreign" songs and danced their native tarantellas and polkas as they entered a huge mock-up of a (melting) pot. They emerged from the pot wearing "American" clothes and singing the Star-Spangled Banner! The point was clear: ethnic characteristics were un-American.

In parochial and chauvinistic fashion, those who dominated America advanced a purely "American" culture. All Americans were to aspire to it upon hope of reward if successful, and pain of punishment if failures. But, because this elite was almost exclusively Protestant British-Americans by background, the "purely American" ideal was, in fact, one composed of the perspectives, habits, manners, values, customs, and biases of this particular ethnic group. Wave after wave of immigrants, as well as Blacks descended from slaves, were pressured to shuck off their own ethnic inheritances and take on the "American" British-American ones.

Contributions made by non-Anglo ethnics could not be denied; but they were Anglicized as they were acknowledged. Often the sanitization process was direct. Thus, every school child still learns that John Cabot was one of the most important



European explorers of the American continent. England's very claim to territory in the New World rested upon his expeditions. Yet, not one in ten thousand Americans knows that his real name was Giovanni Caboto and that he was an Italian in the employ of the British.

Sometimes the contributions from non-Anglo Americans were disguised more elegantly. A typical way in which this was done was by emphasizing the "American" nature of the contributors and their contributions. Black jazz was therefore dubbed "Dixieland" music. The regional attribution drew attention away from the African cultural roots of those in the land of Dixie who created the music.

Despite deceit, punishments inflicted, and rewards offered - and less frequently delivered - the effort to create a homogenized Protestant British-American culture had only limited success. Open assertions of ethnicity emerged on a wide basis in the 1960s. Blacks looked to their still vital ethnic characteristics in a search for identity without which their push for true equality could not be sustained. White ethnics, the children and grandchildren of immigrants, undertook an analogous quest but were somewhat more secure in their "American" status while seeking to assert and understand their ethnic backgrounds.

#### A Chinese Beethoven?

To be a "universal man" is to be a full individual. To be an individual is to be, first, an expression of one's culture according to definite determinants of time, place, and circumstance. Second, an individual expresses his culture according to his power to incorporate that culture and the world beyond it within himself, transform it, and communicate it. Dante, Petrarch, Boccaccio, Machiavelli, Leonardo, Michelangelo, Botticelli, Raphaelo, and Cellini were as Italian as could be in their language, values, mannerisms, biases, and in their creations. As they became great, they and their works did not become less Italian but more so. Similarly, Beethoven and Kant remained ethnically German and enriched German ethnicity. It was precisely through their extraordinary development of German characteristics that they enriched the world. Could we imagine a Chinese in the early nineteenth century writing Beethoven's symphonies, or a seventeenth century Englishman painting the Sistine Ceiling? Is it merely coincidental that in the eighteenth century the Critique of Pure Reason was written in Germany and not in Nigeria? Conversely, could we imagine one of Kant's German contemporaries creating Nigerian sculpture?

People contribute something progressive and perhaps even timeless to humanity as they develop the best in their own cultural background. Every man is a microcosm

of his nation and his time; whether those external influences or his own peculiar makeup are decisive in his creative output is an individual matter. In no instance, however, are they entirely separable. I believe that a person can best understand, appreciate, and contribute to the world if he best understands himself in his palpable living reality, which obviously includes his ethnic characteristics. As a proponent of liberal education, I therefore draw the corollary that our systems of formal education have a positive responsibility to aid students in knowing themselves and their own native world. Instead, most American educational theories follow the Enlightenment tack. As Michael Novak has put it, they try "to indoctrinate one into 'universal' experience, better, higher, more real than one's own. There it is, out there: culture. Put it on. Cover your nakedness with it."

The blindness toward, and even contempt of, the cultures in our midst by professors and teachers accounts for a good part of a sorry irony. Despite the fact that more people than ever before are exposed to a humanities education taught at record high levels of schooling, we live in a time of widespread anomie among our population. The term connotes more than just aimlessness, or anxiety, or boredom. As developed by Emile Durkheim, anomie is a social, psychological, and moral condition in which a person's opportunities for self-realization are cancelled by an absence of certain prerequisites for individuality. The requirements are composed of a network of social and psychological relations between people. These are value-laden relations: among the most important of these are ethnically conditioned possibilities and limits.

The person suffering anomie is bereft of the very stuff of which human meanings are formed. Cut off from all value connections, he lives the most unbearable of all human conditions, nihilism. Part of the failure of the humanities discipline results from being out of touch with the core of people's lives. The fallacy of universal culture presupposes universal insights and feelings. Education does not relate these to the conditions of students' lives. One need not minimize the brotherhood of man in order to acknowledge distinct national differences.

### Egotistical Specialists

The spectre of anomie is a greater threat today than the purist's fear of popular tastes becoming supreme law. In fact, the irrelevance of our humanities education actually leaves the way clear, by default, for undeveloped popular values to become supreme. Dread of anomie is forcing many away from the illusion of a mainstream culture free from ethnic or other influences. If the movement is to be toward a society that is pluralist rather than merely fragmented, it must be guided



by our educational efforts. Ethnic programs seem to be particularly corruptible: one must constantly guard against their being put to the service of individual egos.

One trouble with today's education is that it demands that students, even younger pupils, transcend their ethnic and class boundaries when they aren't even aware of where the boundaries lie or what territory is within them! Ethnic studies in principle are not antithetical to a liberal education, cosmopolitan values or universal culture. On the contrary, educated ethnicity is necessary to the fulfillment of these ideals; they must be rooted in real life to be meaningful. John Dewey said that no matter how polished their book learning, people who are merely schooled are not truly educated. In his Democracy and Education (1916), Dewey explained:

There is the standing danger that the material of formal instruction will be merely the subject matter of the schools, isolated from the subject matter of life-experience.... Thus we reach the ordinary notion of education: the notion which ignores its social necessity and its identity with all human association that affects conscious life, and which identifies it with imparting information about remote matters and the conveying of learning through verbal signs: the acquisition of literacy.

If the symbolic learning of which Dewey wrote is part of full education, it must be "fused" with ethnic and other cultural "myths," to use the expressions of Henry Nash Smith.

Ethnic studies may serve two salient educational goals of humanists and social scientists - the continuity of life and instruction from life's records. In The Great Chain of Being (1936), A. O. Lovejoy cogently summed up the rationale of both objectives in a way that is directly relevant to ethnic studies:

The adequate record of even the confusions of our forebearers may help, not only to clarify these confusions, but to engender a salutary doubt whether we are wholly immune from different but equally great confusions. For though we have more empirical information at our disposal, we have not different or better minds; and it is, after all, the action of the mind upon facts that makes both philosophy and science - and indeed, largely makes the "facts."

## The Humanist as Witness

Building upon these thoughts, Roy Harvey Pearce wrote an excellent essay called "Gesta Humanorum: Notes on the Humanist as Witness" (in Daedalus, Spring 1970). I believe it is valid to apply Pearce's words to the student of ethnic studies, in that he:

gradually comes to grips with his past in all its paradoxes, confusions, and follies, and learns to accept himself, and so perhaps, to redirect himself, building his future more intelligently. Only if he accepts his past and knows it genuinely and authentically as his own can he be free.

I know of no school within any behavioral science today that does not acknowledge the in-depth, rooted, integrated essence of psychological, moral, and social meanings. An alienated humanist is, I maintain, a contradiction in terms. And there is no alienation more virulent than that of the person who has not come to terms with his ethnic qualities, and those of others, in an informed, disciplined, educated way.

Yet there is resistance to ethnic studies. Records of some programs are brought forth to support the contention that they in fact lead to parochialism and chauvinism, to separatism and polarization of groups, and to contempt for academic standards of scholarship and truth. For example, John H. Bunzel, President of California State University, San Jose, in the January 14, 1974 issue of The Chronicle of Higher Education wrote:

at their worst many ethnic studies programs have encouraged the growth of an infatuation with ethnicity that is socially divisive... which amounts to nothing less than a regressive sundering of the unity and objective character of knowledge... a movement sustained by the argument that tribalism is really undistinguishable from pluralism....

## Gentle Hands of Charlatans

From my study of ethnic studies programs, I recognize that there are many such examples of ethnic studies "at their worst." But I hold that one of the major reasons for this has been entirely unnoticed, and therefore, uncorrected. Still under the spell of the profoundly false myths of the Enlightenment "universal man" and nativist melting pot culture, educators and scholars have shunned ethnic studies.

Thus, by default, they have left ethnic studies often in the hands of academic charlatans, educational incompetents, and political opportunists. The reluctance of many college administrators and trustees to challenge the opportunists has made it even easier for them to control and hence debase ethnic studies from the start. As these programs are seen on campuses around the country as mere political usurpations, or celebratory exercises, educators and scholars will have even less to do with them. The vicious cycle must be broken and ethnic studies set more in the hands of genuine scholars and teachers, and linked to a broader cultural perspective. For this to happen, educators in the humanities and social sciences must become actively involved with ethnic studies.

Creative ethnic studies programs use an ethnic background as a point of departure rather than as "proof" of "worth." By disciplined inquiry and reflection, students may enrich their lives by building upon those cultural characteristics they judge to be valuable in their own and other ethnic groups. They may gain some insight into how cultures and personal identities are formed. A student learns to understand other groups through the methods of analogy. When the student accepts his own ethnic heritage, he may be able to help shape the synthesis of contributions from various other ethnic groups.

We need to reject both the superficiality and chauvinism of assimilation as well as the parochialism of ethnocentrism. In the article cited earlier, John Higham writes of an ideal of "pluralist integration" for American society:

In contrast to the integrationist model, it will not eliminate ethnic boundaries. But neither will it maintain them intact. It will uphold the validity of a common culture, to which all individuals have access, while sustaining the efforts of minorities to preserve and enhance their own integrity. In principle this dual commitment might be met by distinguishing between boundaries and nuclei. No ethnic group under these terms can have the support of the general community in strengthening its boundaries. All boundaries are understood to be permeable. Ethnic nuclei, on the other hand, are respected as enduring centers of social action. If self-preservation requires, they may claim exemption from certain universal rules, as the Amish now do from the school laws in some states.

## Creative Ethnicity

The quality of our future depends on which way we turn: toward creative ethnicities informed with the spirit of humanism in a society of integrated pluralism, back to the specious melting pot, or toward the myopic, chauvinistic ethnocentrism censured by Bunzel and others. As a corollary, the direction we take will be influenced by the policies and actions of educators and scholars, schools and universities.

Well conceived programs of ethnic studies would invite people of all ethnic backgrounds to participate at all stages of scholarship and teaching, subject solely to their qualifications as scholars, teachers or students. Where more than one interpretation of events or cultural traditions flourishes, all interpretations should be considered on their merits, as in any other area of study. Ethnic studies programs should stress not only understanding of a particular group but also insight into other groups and the relations between them. Indeed, the identity of each group only becomes clear when compared with those of others.

Ethnic studies programs should aim to build a cultural pluralism that is genuinely creative, rather than a pluralism of isolated groups, ignorant of and callous towards others. Above all, ethnic studies should adhere strictly to the highest standards of scholarship in research and respect for truth that are absolute requirements for true education, in the best sense of the word.

## SAMPLE ETHNIC STUDIES PROGRAMS (1974)

The descriptions of these courses are included as exemplary samples and not as current offerings.

### Ethnic and Immigrant History

This course is designed to cover the following topics: the history of immigration; the 19th century European background; the "Old Immigration" (1820-1890), including Germans, Swedes, Norwegians, British, Irish; the "New Immigration" (1890-1920), including the Slovaks, Italians, Jews, Finns; detailed analysis of American Slovaks as one example of the "New Immigration."

Department of History  
Dr. Mark Stolarik  
The Cleveland State  
University  
Cleveland, Ohio

### American Urban Ethnic Politics

This course will examine ethnic politics in America, especially what is being called the "new ethnic politics," the renewed consciousness of racial, religious, and national origin differences and its political organization. We will consider American urban ethnic politics in three ways: 1. through examination of the makeup and history of four major ethnic groups - white Catholic ethnics, Jews, Blacks, and the Spanish-speaking; 2. through examination of the ethnic factor in national politics; 3. through examination of problems and conflicts that have developed among ethnic groups in the cities and the efforts being made to deal with these.

Department of Government  
Dr. Mary Hanna  
Cornell University  
Ithaca, New York 14850  
(607) 255-1000

### Race, Ethnicity, and Urban Migrations

This course is to include the following: definitions of race and ethnicity; the causes and patterns of urban migrations; the culture of migrant groups; the impact of urban migration on family structure and religion; economic adjustments; education; ethnicity and organized labor; urban politics; psychological consequences of group membership.

Department of Urban Studies  
and Social Planning  
Dr. Steven Diner  
Federal City College  
Washington, D.C.

### The Greek Experience in the United States: 1890 to the Present

This course studies the factors leading to migration; the conflicts created by the new society; the maintenance of ties (cultural, political, religious) with Greece; and the significance of the failures and successes of assimilation.

Special Programs  
Dr. Joanna Karvonides Nkosi  
The City University of  
New York  
New York, New York

### Irish Studies

The course is to include the study of the Irish language, as well as the body of myth, legend and folklore - and Gaelic folk music and dance - which developed along with it over the centuries. But one of the most important, and least explored areas of knowledge with which the program will concern itself is that encompassing the complex experience of the Irish in America. There are some 20,000,000 of them - a greater diaspora than that of the Jews - who can trace their blood lines immediately or remotely, back to an Irish beginning. They are outnumbered in this country only by Americans of English and German descent in that order, though in New York City and environs the proportions are probably reversed and the balance tipped in favor of the American Irish. Though they are the third largest ethnic group



in our society, the American Irish - with the exception of certain outstanding individuals like John Kennedy or Eugene O'Neill - have received scant attention from students of that society. The program in Irish Studies will be especially concerned to remedy this neglect.

Department of Irish Studies  
Prof. Kevin Sullivan  
Queens College of the  
City University of  
New York

### Italian-American Studies

Italian-American Studies programs should offer courses in various humanities and social science disciplines, e.g. history, sociology, economics, psychology, Italian and American literature, art, music, political science, and philosophy.

In addition, a variety of ad hoc educational programs might be offered. These could include conferences, seminars, and symposia. Finally, special liaison and service activities with the Italian-American community at large should be arranged.

Some proposed courses for a program of Italian-American Studies are: cinema of Italy; the Italian-American in American media (including films, radio, television); American-Italian economic relations; images of the Italian-American in American literature; literature by Italian-Americans; the Italian-American in American history; Roman contributions to Anglo-American law; history of Italian philosophy and political thought.

Italian-American Studies  
Dr. Richard Gambino  
Queens College of the  
City University of  
New York

### Slavic-American Heritage Course

This course is a survey of the Slavic-American Heritage. It attempts to explore the history of Slavic-Americans, their cultural contributions to the growth of America, and the current social problems of Slavic-Americans. The course will encompass all Slavic speaking groups in this country (Croatian, Czech, Bulgarian, Polish,

Slovak, Russian, Ukrainian to name just a few) and will include a brief history of Slavs in the United States from early seventeenth century to the present. It will stress the struggle for survival in the New World, as well as emphasize the participation of Slavs in the American life and their role in American history. And finally, it will attempt to develop an appreciation of the culture, customs and historical contribution of Slavic-Americans, and examine particularly the problems of identity and assimilation facing the young generation. An outline of the course follows:

I. Early Slavic Immigrants to America (Colonial Period)

- A. Historical Background: Slavic nationalities in Europe; general characteristics of Slavic emigration
- B. First immigrants: Croatians in North Carolina; Polish immigrants (1608-1776); Bohemian (Czech) immigrants (1633-1776); other Slavic nationalities (Slovaks, Russians, Ukrainians, etc.)

II. Slavic Immigrants in the U.S. After 1776

- A. Historical Background
- B. Characteristics of Slavic population
- C. Economic, social and religious conditions
- D. Education
- E. Slavic literature and the press

III. Special Features

- A. Slavs in the American wars
- B. Political and community involvement
- C. Preservation of ethnic heritage

Slavic American Studies  
Prof. Peter Goy  
City College of New York  
New York, New York  
(212) 621-2563

## RESOURCE CENTERS

What follows is a list of resources from which to draw in the field of ethnicity and multicultural education. This is a small and somewhat random list within a rapidly changing area of knowledge, but perhaps several of these leads will provide access to an expanding network of ideas and activities.

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1627 Fidelity Building  
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Phillip F. Mooney  
Assistant Librarian

Center for Immigration Studies  
7925 Sather Street  
St. Paul, Minnesota 55113  
(612) 373-5377

Rudolph Vecoli  
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Center for Migration Studies  
209 Flagg Place  
Staten Island, New York 10304  
(212) 351-8800

S. M. Tomasi  
Director

Center for Polish Studies  
St. Mary's College  
Orchard Lake, Michigan 48033  
(313) 682-1885

Robert Geryk  
Director

Center for Puerto Rican Studies  
of the City University of New York  
500 Fifth Avenue, Room 930  
New York, New York 10036  
(212) 354-5410

Frank Bonilla  
Director

Center for the Study of  
American Pluralism  
National Opinion Research Center  
University of Chicago  
6030 South Ellis Avenue  
Chicago, Illinois 60637  
(312) 684-5600

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Center for Urban Ethnography  
University of Pennsylvania  
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John F. Szew  
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Cross-Cultural Southwest  
Ethnic Study Center  
University of Texas at  
El Paso - Box 13  
El Paso, Texas 79968  
(915) 747-5337

Z. Anthony Kruszewski  
Co-Investigator

Department of American Studies  
Moore Hall 324  
University of Hawaii at Manoa  
1890 East-West Road  
Honolulu, Hawaii 96822  
(808) 948-8570

Seymour Lutzky  
Chairman

Ethnic Heritage Affairs Institute  
260 South 15th Street  
Philadelphia, Pennsylvania 19102  
(215) 545-6600

Jaipaul  
President

Institute for Soviet and Eastern  
European Studies  
John Carroll University  
Cleveland, Ohio 44118  
(216) 491-4911

Michael S. Pap  
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Institute on East Central Europe  
Columbia University  
420 West 118 Street  
New York, New York 10027  
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Andrew W. Cordier  
Dean

Intercollegiate Council on  
Ethnic Studies  
Cleveland State University  
East 24th & Euclid Avenue  
Cleveland, Ohio 44115  
(216) 687-2000

Thomas Campbell  
Daniel Weinberg  
Directors

Janet Library  
Sisters of SS. Cyril and Methodius  
Villa Sacred Heart  
Danville, Pennsylvania 17821  
(717) 275-3581

Martina Tybor  
Sister

National Center for Urban Ethnic  
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1408 Eighth Street, N.E.  
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Geno Baroni  
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National Ethnic Studies Assembly  
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Richard Kolm  
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Irving M. Levine  
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New York Center for Ethnic Affairs  
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Pacific Northwest Institute on  
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Michael Passi  
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Philadelphia Social History Project  
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Theodore Hershberg  
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Program of Italian-American Studies  
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Flushing, New York 11367  
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Richard Gambino  
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Research Project on Social  
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City College of New York  
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111 East Kirby  
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Otto Feinstein  
Chairman

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